

MOTIVES
AND
REASONS

For Dissevering from the

Church of Rome
And her DOCTRINE.

By *Chr. Musgrave*, after he had lived a *Carthusian*
MONK for Twenty Years.

Wherein, after the Declaration of his Conversion, he
openeth divers Absurdities practised in that Church,
being not Matters of Report, but such things where-
of he was an Eye and Ear Witness.



L O N D O N,
Printed for *John Harefinch* in *Mountague-Court* in
Little-Britain. 1688.

Licensed,

March 28th 1687.

To the Most Reverend
FATHER in **GOD**,

HIS GRACE, The
Lord Arch-Bishop of *Canterbury*,
Primate and Metropolitan of all *England*.

M*ost Reverend and Gracious Fa-
ther in God: Notwithstanding
that in a Publick Audience, I
have renounced the Church of Rome
and her Doctrine, and declared my self
most willing to imbrace all and every
Article of the Church of England, be-
cause I could not at that time so fully
open and lay down the Motives and
Grounds of my Conversion as I intended,
I promised to explain my self more am-
ply,*

The Epistle Dedicatory.

ply, not only to that Audience, but also unto the whole World, by putting my Motives forth in Print. Having therefore in some sort discharged my Promise, by collecting, though not all, yet the chiefest of my Motives, and fore-seeing not only what sharp Censures, but also what great Opposition these my poor Endeavours must sustain, and considering that a weak Body hath need of a strong support, presuming upon your Grace's favour, I thought it most convenient to dedicate these my first Fruits unto the High-Priest: Not only to the end that this small Treatise might with more security present it self both to Foes and Friends under your Grace's Protection, but also that the oblation of this small Mite might satisfy for some part of the great Obligation and Duty I owe unto your Grace, and moreover be a Testimony of my most humble

The Epistle Dedicatory.

*humble Affection and dearest Respect.
Thus most humbly desiring your Grace's
gracious and favourable Countenance,
and beseeching the Lord of Heaven long
to protect and preserve your Grace in
all Health and Happiness, to his Ho-
nour and the Comfort of his Church,*

*I rest, Your Grace's most
humble Servant,*

Christopher Mulgrave.

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MOTIVES and REASONS
 For Dissevering from the
 CHURCH of ROME
 And her DOCTRINE.

CHAP. I.

Containing the manner of his Conversion.

WE read in the ninth of Saint John's Gospel, that when Christ by his Omnipotency had open'd the Eyes of a Man that was born blind, not only his Neighbours, and the Vulgar sort, but also the Pharisees themselves, were very desirous to know in what manner, or by what means Christ did open the blind mans Eyes : And therefore they asked him that was restored to his sight, *How were thine Eyes opened ?* And again, in the 26 verse, *How opened he thine Eyes ?* It being indeed a most strange and admirable thing, yea a Miracle, the like

John 9. 32. like whereof was never heard since the beginning of the World, that any Man opened the Eyes of one that was born blind. The man who was restored to his sight, answered, and said, that a man called *Jesus*, made Clay, and anointed his Eyes, and bad him go to the Pool of *Syloam* and wash; and he went and washed, and received his sight.

This was a very strange Miracle, and worthy not only of admiration, but also of all thanksgiving, love and adoration, being indeed a most evident argument and testimony both of our Saviours Love and Omnipotency. But far more admirable, far more worthy of Thanks, Love, and Adoration, are the Love and Power which Christ manifesteth in opening the Eyes of our Souls, and illuminating them with the light of his grace; he being sent, as the Prophet *Zachary* doth testifie, *To give Light to them that sit in darkness*, to wit, of sin and error. And therefore, whensoever it pleaseth him, out of his great mercy and goodness, to illuminate the eyes of a mans Soul who hath a long time been blinded with superstitious Errors, and bring him unto the true Light and Understanding of his Word: all such as have known, and been acquainted with such a man, may not only admire, congratulate, and praise God for such a mans

mans Conversion, but also, may justly demand of him the manner and means of his spiritual illumination. And because a mans Friends and Neighbours may be of the vulgar and unlearned sort, for their better satisfaction, they may refer such a man unto the examination of the Pharisees, whereby the Clergy and most learned may be understood, that they also may inquire and know, how and by what means the Eyes of his Soul were opened.

And therefore, since it hath pleased Almighty God, of his infinite Love, and by the powerful operation of his grace, after a long time spent in blind Superstition, at length to dissipate the dark Cloud of Error, (wherewith the Eyes of my Soul were darkned,) with the bright-shining Beams of his Grace, to give satisfaction to all true Protestants, which (I doubt not) do congratulate with me, and give God thanks for my Conversion; and moreover, to defend my self from the Calumniation of Papists, whose envy is so great, that they deem me rather perverted then converted, and to obscure the powerful operation of Gods Grace, impute my leaving of them and their Doctrine, unto want of Wit, or a touch of Frensie, or unto desire and hope of Preferment; I will sincerely

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ly and briefly set down the means and manner of my Conversion.

Thus I answer to such, as out of love desire to know how, and in what manner the Eyes of my Soul were opened, and also unto such as think and say out of envy, that the Eyes of my Soul are rather obscured, then any way illuminated; That a man called *Jesus* made Clay, and anointed mine Eyes, and said unto me, Go unto the Pool of *Syloam* and wash, and thou shalt see; and I went and washed, and do see. And because men may ask of me, what *Jesus* did unto me, I must confess, how that after the liking and affection, which (through the weakness of my Understanding and Judgment at that time) I did take towards the Church of *Rome* and her Doctrine, and also that particular Affection and liking unto the Order of *Carthusians*, wherein I put my self first to probation, and afterwards tyed my self by profession: After some years spent, with as great Zeal and Industry as I could, (being always desirous, according to my little Understanding, and penury of time, to search and find out the Grounds and Reasons of all Ceremonies and Observations,) it being a thing not permitted in a mans Novitship, lest perhaps coming to understand things aright, he should

should alter his mind, and if it were permitted, yet the obligation a Novice hath to learn the Ceremonies and Observations of the Order, which are both many and very difficult, will not afford a Novice to do any thing else, but only to dedicate himself wholly to the practice of them, which to do well, will require three or four years Labour and Industry.

Being freed from that Inconvenience, and stealing time even from that little time which was limited for rest, to wit, the space of six hours in a Night; I betook my self to earnest consideration of every thing, wishing and desiring that it might please Almighty God, to shew me the means and way how to attain unto such knowledge. And he that is always most ready to help such as fly unto him for Aid, to wit, *Jesus*, who, according to the Interpretation of his Name, is the true Shepherd, and Saviour of our Souls, vouchsafed to make Clay, and anoint mine Eyes, by laying a great number of serious Observations before the Eyes of my Soul, wherewithal my Eyes were not a little dazeled at the first, until it pleased the same *Jesus* by the Inspiration of his Spirit to bid me go to *Syloam*, indeed a two-fold *Syloam*, one of the Holy Scripture, and the other of Ancient Fathers,

and there to wash my Eyes, and undoubtedly I should by practice of them be restored to my sight, and understand aright those doubts and difficulties, wherewithal I was perplexed, and be able to discern Light from Darkness, and Truth from Falshood.

And betaking my self to the reading of the Scriptures and ancient Fathers, and comparing the State of the Primitive Church, with the present State and Government of the Church of *England*, and of the Church of *Rome*, I soon perceived, how far the Church of *Rome* had plunged her self into that noisome puddle of Superstition, and was quite fallen from her wonted Purity (and as I may term it, Innocency) and now polluted with a multitude of Deformities, which have sprung from out the roots of Ambition, Avarice, and Hypocrisie.

On the other part I considered; how that our Church of *England* (howbeit for many years past, our sins having deserved that scourge, it had adhered unto the Church of *Rome*,) had now not only shaken off the Yoke of Superstition, but also lymphed her self of all those Deformities which any way did stain her ancient Beauty, and was restored to her former Purity, and Splendor of the Primitive Church; Mine
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Eyes being opened, I saw an infinite number of Absurdities, and how far I my self had been deceived, and into what great danger both of Soul and Body I had cast my self, by undertaking that course of Life, wherein great Piety is pretended and prescribed, but great Dissimulation and Hypocrisie practised, as I shall briefly with Examples (whereof I have been an eye Witness) justify.

CHAP. II.

Containing the first Motive of dislike of the Church of Rome, and her Doctrine.

THE first thing that moved me to search and look into the Errors of the Church of Rome: was the consideration of the great Insufficiency and want of Learning in many Persons of the Order of *Carthusians*, there being indeed in most Monasteries of that Order, divers admitted, not only to that Order, but also unto the dignity of Priesthood, which can hardly read, much less understand their Mass, but to speak or write Latine altogether unable. I could nominate divers, both *English*-men and Strangers,

Strangers of this stamp, whose Names for their honours sake I conceal. But wondring with my self, what should cause Superiors of that Order to admit such insufficient men, and asking familiarly of some grave and wise men, what might be the reason, they gave me a two-fold reason; The first, that *Carthusians* living a solitary and retired-course of Life, and not going abroad to Preach, and converse amongst Seculars, had not need of any great Learning. But I answered, that they were bound, both by the Canons of the Church, and also by their Statutes, to admit none but such as were *sufficienter docti*, sufficiently learned.

The policy
of Superi-
ours to
keep their
Places.

The second Answer was, that it was the policy of many Priors in that Order, to admit simple and unlearned Men to be Monks, to that end, that the Priors themselves might keep their places of Superiority the longer, and with more security, whilst there were no Persons sufficiently qualified for to supply such Places.

This gave me a great distaste: for howbeit I my self was too too presumptuous in taking the Dignity of Priesthood upon me: nevertheless, I could never endure that Men more unfit than my self should be admitted, howbeit divers by shifts and sleights were admitted, which
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are not only in respect of their ignorance burdened both to themselves and others, but also, according to that saying, that *Learning hath no greater enemy than Ignorance*: So no men are more envious, more full of spite, more malicious, and more troublesome, than such blind Buzzards, which cannot give the definition of a Priest, nor construe three lines of their Mass.

CHAP. III.

*Concerning the Oppression of Inferiour Religious Men
by Superiours amongst Carthusians.*

ANother dislike that I did take, both of the Order of *Carthusians*, and of the Church of *Rome*, did arise from the ordinary Oppression of poor honest-hearted and zealously-minded Men, *howbeit not according to knowledge*, I mean of such as out of a true desire to observe regular Discipline, (being also bound by their Statutes thereunto) did at any time inform against the dissolute and debauched living of their Superiours, such Men, as in respect of their true fervour, and earnest desire to keep their Order and Statutes, deserved both Love and Commendations.

tions amongst Men of their own Profession, were sure to find all bitterness and persecution, *usque ad internecionem*. And howbeit their complaints were *clariora Luce meridiana*, clearer than the Sun, notwithstanding Superiours of that Order, one to support another, would make them more obscure than Darknes it self, and so devise all means possible to oppress their Inferiours. And hereof I will put down one or two Examples.

Johannes de Sancto Huberto, sometime Vicar of the *Carthusian* Monastery of *Martins Busse* in *Flanders*, being most certainly informed of many irreligious actions of his Prior, and amongst other matters, that his Prior had got a Maid with Child; he being Vicar, thought himself bound in Conscience (as he was indeed) to inform against his Prior, unto the Superiours of that Order: and being desirous to have the Advice of Father *Brullot*, who had sometime been the Proctor of *Martins Busse*, and was dwelling at *Lyre*, did write unto him: and his Letter being intercepted, and opened by the Prior of *Martins Busse*, who perceived that his Vicar intended to prosecute that business against him, the Prior sent for the Visitors of that Province, to complain against his Vicar, how that he had defamed

med him, by writing such a Letter unto Father Brulot. The matter came to scanning, and Joannes de Sancto Huberto did produce two Priests of the same Monastery that gave witness against the Prior. But they were not accepted by the Visitors, and both the Vicar and the other two religious men were censured by the Visitors to be imprisoned for defaming of their Prior, and the Vicar and one of the two were both put in Prison, but the third was not, because a Canon of Gant, who was his Kinsman, did write a very threatening Letter unto the chief Visitor, warning him not to meddle with his Cousin, nor to punish him any way, because, if so be that he should do it, he would easily prove that business, whereof the Prior was accused, to be true, both to the Visitors and Priors shame, and ignominy of the whole Order.

Notwithstanding the Prior was borne out by the Visitor, and the poor Vicar being innocent, was cast into Prison, and lost his place; and the Visitor (whom otherwise I did know to be a very honest man, yet at that time and in that business dealing not honestly) being demanded by a Friend, wherefore he did so much oppress the Vicar? his answer was, *Propter honorem Ordinis*, to save the Honour and Reputation of

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their Order; Thinking it better to offend God, by violently oppressing a poor honest man, then that the abuses and absurdities of that Order (which indeed is accounted most strict and holy in outward shew, howbeit full of secret and hidden sins from the sight of men, though not from the Eyes of God) should be manifested and made known unto the World. And thus much I can say and justify upon my Conscience, that Father *Anthony à Fine*, who had been twenty years Prior of the *Carthusian* Monastery of *Lyre*, and died Vicar of the same House, did tell me the Womans Name (to wit, *Petronilla*;) which had that Child by the Prior of *Martins*. *Busse*.

Again, *Johannes Briall*, being instituted Prior of the *Carthusians* of *Liege*, after a year or two of his Residency, gave himself unto all lasciviousness of living, and especially to continual Feastings and Banquetings, in so much that many complaints were made of him unto the Visitors, and also unto the General of the whole Order. And I being then at *Liege*, and seeing his bad and irreligious Life, was much offended and scandalized, and so much the more, in respect that the Prior having been professed in great *Carthasia*, which is the chiefest House of the

the whole Order, and where regular Discipline is most strictly observed, was expected to be most exemplar, and proved most debauch'd and irregular, making no more scruple of Drunkenness, then as if it had been no sin at all.

He continuing in this course, and presuming altogether upon the favour of the General, had danted all the Monks of that House, that, except one, few there were that durst write or complain against him, because they had no hope to obtain Justice. At length I my self did inform against him unto the General, and did urge the business so far, that the General sent a Commission unto the *Prior of Gant*, being then newly instituted Visitor of that Province, that he should come to examine the business and do Justice. But *Jacobus Dionysii*, for that was his Name, being a most corrupt man both in Body and Mind, (and being himself in danger to lose his place, because he had been accused by his Vicar for frequenting of Bawdy-houses at Midnight, when as he should have been at Mattens with his Monks,) to get favour at the Generals hands by favouring the *Prior of Liege*, whom he knew very well to be much respected by the General,) coming to *Liege* to examine the business, would not examine any such as he thought

would truly and justly give Testimony against the Prior, but by his own Authority would give sentence for the Prior against me; howbeit both my self and others had been Eye-witnesses of the Priors often Drunkenness, and that great notice was taken in the City of the Priors misbehaviour in that point, as a Proctor of Liege, Brother-in-Law unto Father Henry Christian, a Monk of that Monastery, did with great grief of Mind certifie and tell him of.

Besides, the Popes Nuntio, having heard of that Priors bad Life, was ready, by the Popes Authority, to have deposed the Prior from his Office; notwithstanding the General and the Visitor did so much and so long support him, that he became shameless, *quia peccator cum in profundum venerit, contemnit*, and in fine, did fall into such gross and enormous, yea, *indicibilia peccata*, sins not to be nominated, that he was glad to fly, and leave both the Monastery of Liege and also his Priorship. Howbeit, that before not only my self, but also Johannes Auelimus, and Peter Laterminus, both Priests and Monks of that House, had been much oppressed and punished for writing and complaining of his wicked and most unchristian Life. These are the proceedings of that holy Order wherewithal the

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Eyes of the whole are blinded, the Superiours being for the most part both Licentious and Covetous, and the Inferiours Envious and Contentious.

CHAP. IV.

*Containing the dislike taken from the point of
Transubstantiation.*

FOrasmuch as the things before mentioned *speſſant mores, & non fidem*, are matters of Manners, and not of Faith, to give and manifest the reasons and motives that moved me to alter my Opinion in matters of Faith, I must acknowledge, that finding such deformity of Manners and Conversation even in the first-born and fairest Flowers of the Church of Rome; I was much afraid, and not a little danted, fearing that I had built my House upon the Sand, and not upon a Rock, and that the Tree that bears such rotten fruit, must of necessity be rotten at the root, I mean, that the Doctrine of the Church of Rome could hardly be Authentical, seeing that the Conversation of her holiest Children was so Diabolical.

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And upon this fourth Consideration I began to reflect upon those points of Controversie, wherein we and the Church of Rome do most differ and dissent; And beginning with the point of Transubstantiation, howbeit the Papists are not ashamed to affirm, that the true Church hath always taught, that as soon as the Priest hath pronounced the words of Consecration, that the former substance of Bread and Wine is changed into the Body and Blood of Christ, so that no other substance remains but only Christs Body and Blood, the accidents remaining without a Subject; both Scripture it self, and also the use of the Primitive Church, and Opinion of the most ancient Fathers do contradict this Opinion: for in Scriptures we find, that even after that blessing which Christ himself gave over the Bread and Wine, he termed it the Cup of the New Testament. And also it is most different from the Doctrine of ancient Fathers: for St. Augustine in his Book *de Doctrina Christiana, Liber tertius, cap. 16.* saith, that these words, *Except you eat the flesh of the Son of Man, and drink his blood, &c.* are a Figure, commanding us to partake of the Passion of Christ, and profitably to remember that his flesh was crucified for us; according as Christ himself warn-
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Mat. 26. 29.

Mark. 14.

25.

ed his Disciples, saying, *Do this in remembrance of me*; And St. Chrysostome, *ad Cesarium Monachum*, saith, Bread, before it be sanctified, we call Bread, but when the Divine Grace sanctifies it, it is delivered from the name of Bread, and it is thought worthy the name of the Lords Body, though the Nature of Bread remain still. This is Theodoret's Opinion, who saith, that the mystical signs, after Consecration, do not depart from their Nature, but abide in their former substance, figure and form, and may be seen and touched as before: And moreover, this Opinion is so far dissonant and differing from the Opinion of the Primitive Church, that it is generally confessed, that before the Lateran Council, about four hundred years ago, no man was bound to believe it, as Tonstall in his Book *de Veritate Corporis & Sanguinis Christi*, saith, that before that time it was free for all men to follow their own conjecture, as concerning the manner of the real presence. And also Byel and Scotus, two ancient Schoolmen (as Suarez doth affirm in his 3. *Tam. distinct. 9.* and also Scotus in his 4. book, *distinct. 9. q. 2. art. 4.* doth affirm) did hold this Opinion to be very new and lately brought into the Church, and believed only upon the Authority of the Lateran Council.

*Dialog, in
mutat. &
Dialog in-
confusus.*

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And *Peter Lombard* was so far from being of this Opinion, which the Church of *Rome* now holdeth, that in his fourth Book of *Sentences*, *distinct. 2.* he saith of himself, If it be demanded what manner of Conversion this is, whether it be formal or substantial, or of another kind, I am not able to define. Finding therefore this difference betwixt the Church of *Rome* and the Primitive Church, yea betwixt the Church of *Rome* and Christ himself in this point, I thought it more secure for my Soules health, to adhere unto the Opinion of him that cannot err, then unto the Opinion of *Pope Innocent* the third, upon whose Shoulders our new Opinionists, in this point, are glad to lay their Burden: having no other warrant for their novelty, but a poor sinful mans Authority, who to make himself great, is not ashamed to derogate from Christs Authority, and Exposition in this point, who telleth us, that so often as we eat or drink of this Bread or Wine, we shall do it in remembrance only of him, feeding on him in our Hearts by Faith, with Thanksgiving; telling us in the sixth of *John*, verse 36. *The Flesh profiteth nothing; it is the Spirit that quickeneth.* And under correction, I would demand of a Papist, whether the Sacrament of the Lords Supper was instituted

tuted for the feeding of our Souls, or of our Bodies, or of both? Now if they answer, That it was instituted for feeding and nourishing of both, or of the Soul especially, then they must confess a thing most contrary to their own Tenents; that is, That the Body and Blood of Christ is spiritually in the Sacrament to feed the Soul, and not substantially to feed the Body, because the Soul of man being a Spiritual substance, cannot feed upon corporal food, which must needs follow, if so be that the Body and Blood of Christ be corporally in the Sacrament.

Now again, that it is only a Spiritual, and not a Corporal food, to feed the Soul, and not the Body, Christ himself insinuateth in the sixth of *John*, verse 51. saying, *I am the Bread of Life which came down from Heaven; if any man eat of this Bread, he shall live for ever: which is meant of the Life of the Soul; we being almost certain that this our corruptible Body must be dissolved, and cannot live for ever, but so far as at the day of Judgment it shall participate with the Soul of perpetual Joy, or of perpetual misery, sustaining in the interim a dissolution; because, according to our Bodies, Earth we are, and into Earth we must return again.*

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And therefore to preserve our corporal Life, we need not the Food of the Body and Blood of Christ; we have other material and natural Food sufficient. And to feed our Souls therewith, we cannot eat it corporally, but only spiritually by Faith; the Soul of man being incapable of any corporal Food.

And again, if so be that the Body and Blood of Christ be corporally in the Sacrament, we cut off one Article from our Creed, wherein we Confess that Christ sitteth at the right Hand of God: for he being with a true natural Body upon the Altar (as the Papists hold) is not sitting at the right hand of his Father in his Humanity. But because we believe that he is ascended into Heaven, and sitteth at the right Hand of his Father in his Humanity, we must also believe that he is only spiritually in the Sacrament by his Omnipotency.

And out of one absurdity they infer another; for by holding that Christs Body and Blood is corporally in the Sacrament, they make that which is no Sin to be Sin; defining, that if so be that by any accident or misfortune, a Priest should let a consecrated Host fall, or shed any of the consecrated Wine, it is a mortal Sin, be it never so much against your will. Now how absurd

absurd this is, I refer both my self and others unto the Judgment of Saint *Augustine*, who saith, that *Omne Peccatum est voluntarium, & adeo voluntarium, quod nisi esset voluntarium, non esset peccatum*; that is, that every sin (understanding actual sin) must be voluntarily, that is committed. This consideration concerning this point of Transubstantiation, was a great motive unto the alteration of my Profession.

CHAP. V.

Concerning Abuses committed in Auricular Confession.

ANother motive of dislike of the Church of Rome and her Doctrine, did arise from the consideration of those manifold absurdities and abuses committed under the colour of Auricular Confession: It being a thing which the Church of Rome, without any warrant of Gods Word, and quite contrary to the practice of the Primitive Church, hath taken up at her own hand. For first of all, to prove that they have no warrant of Scripture for it, their own Ca-

non-Law in the 5. *distinct. de pœnitentia*, in the Gloss saith, that Auricular Confession was taken up only by a certain Tradition of the Church, and not by any Authority of the Old or New Testament. And *Petrus Oxoniensis*, sometime Divinity-Reader at Salamanca, many years ago, publickly taught, that Auricular Confession had the beginning from a positive Law of the Church, and not from the Law of God; of the same mind was *Bonaventure*, *Medina*, and others.

And to prove that the Primitive Church did not use it, both *Erasmus* in his *Annotations ad Hieron. de obitu Fabiol*: and *Rhenanus* in his *Annotations, ad Tertul. de pœniten.* (being both at that time learned Papists,) did affirm, that neither Christ did ordain Auricular Confession, neither the ancient Church used it, which is confirmed by the act of *Nectarius Bishop of Constantinople*, who, as the three-fold History doth testify, when as auricular Confession did first begin to creep in, put it down in his Church; and all the Bishops of the East did the like in theirs, as being not only a Novelty, but also in their Judgments, so far from being a sovereign Medicine for Sin, (as some men hold it,) that it was found rather to be a Nurse of sin,

*Historia
Tripur.
lib. 9.
cap. 35.
Socra. li. 5.
cap. 9. Zo-
zom. lib. 7.
cap. 16.*

*Niceph.
lib. 12.
cap. 28.*

fin, Churches being converted into Stews, Confession playing the Pander unto the Priest and his Penitents, there to parle, and consult, I mean, under Confession, how to effect and practise their carnal Affections and Designs: which indeed was the chiefeſt thing that moved Bishop *Nectarius* to thrust it out of *Constantinople*, to prevent ſuch wickedneſs, as by a woeful experience of a Gentlewoman that was raviſhed, he found to be practiſed.

And I can ſpeak upon my own knowledge, thus much: That I have not noted any thing that hath opened a wider gate or way unto ſin, than Auricular Confession. My Reason is this; First, that many care not what they do or ſay, think it ſufficient (be they never ſo great ſwearers, ſlanderers, or blaſphemers, or whatſoever actual ſins they commit) to go once a year to Confession: and moreover, moſt Villanies and Conſpiracies, which are either intended or practiſed againſt either Princes or Countries, (ſome whereof I could ſpecifie in particular, if ſo it might be well taken) are for the moſt part opened and conſulted upon in Confession: for Men not daring to open ſuch things out of Confession, and being deſirous to have advice and direction in them, propound ſuch buſineſſes in
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Confession, and then under pretence of confessing their sins, they maliciously consult how to effect and practise their sinful purposes.

And besides that experience which I my self have had of these things in that time that I heard Confessions, but only amongst a handful of priest Religious Men (so reputed) amongst whom in their daily Confessions, I found continual plotting and practising of Inferiours against their Superiours, and such as were in any office, and of Superiours against their Inferiours, how to quit and rid themselves of such religious Men as they found to be zealous. *Biel*, in his *Canon: lect. 77.* saith of his time, that it was an usual thing for Men and Women to turn their Confessions into Babblings and Curiosities, mingling profane talk concerning vile things. Now besides these absurdities, and notwithstanding that there is no warrant of Scripture for it, neither was any use of it in the Primitive Church: there be divers, and those very Learned, that hold it not necessary at all. And amongst others, *Michael Borton*, in his Exposition upon the 29th Psalm saith; that seeing Justification is the infusion of Grace, whereupon sin is remitted, it followeth, that Confession is not necessary either for the obtaining of Pardon for our sins, or for

for our Justification; for, according to the true order of things, Confession in time followeth Contrition; and therefore seeing Contrition it self is not without Justification, the said Justification may be had without Confession; of this mind is *Cajetan. Tom. 3. q. 8. art. 4.* saying, That a man truly contrite and sorrowful for his sins, standeth clean in the Judgment of God, and is a formed member of the Church Militant. And *Peter Lombard*, in his fourth Book, *Distinct. 18.* and divers others with him, hold, that the Priest hath no power to forgive sin, or to work any spiritual effect by vertue of the Keys, which is the Tenent of our Church of England, (which not disallowing Confession upon just occasion,) notwithstanding holdeth, that the Priest cannot give the penitent any spiritual Grace, neither absolve him otherwise, then declare the penitent, upon his true Contrition to be absolved, through the Mercies and Merits of Jesus Christ. This Consideration of the little necessity men have of auricular Confession, and likewise of the great Abuses and Absurdities committed under Confession, was a great motive to withdraw my Affection from the Church of Rome.

CHAP. VI.

Concerning divers other Points, as of Prayer for the Souls in Purgatory, of Purgatory it self, Tradition, and such like.

MAny other Motives to dislike the Doctrine of the Church of Rome, did offer themselves unto the Eyes of my Soul, the which I will only briefly set down, without any long Discourse, lest I should offend the Reader with Prolixity. Another Motive did arise from the absurdity of that Tenent of the Church of Rome, which teacheth and commandeth to pray for the Souls in Purgatory, having no warrant of Scripture for it, neither being able to prove by Scripture, or by Tradition, that there is any Purgatory at all; for *Baronius*, in the first Volume of his late written History, going about to patronize Prayer for the Souls in Purgatory, out of the second Book of *Maccabees*, chap. 12. vers. 43. which is *Apocrypha*, he inferreth to prove Purgatory, saying, that since the Church hath admitted Prayer for the Dead, there must of necessity be a Purgatory, otherwise, it were to no end to pray for the Dead. But to warrant
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this Doctrine either of Purgatory, or Prayer for the Dead, he hath only this to say, *Pie creditur traditum esse ab Apostolis*, that is, it is a charitable belief that the Church hath this Doctrine by Tradition from the *Apostles*.

And after that I began to reflect upon Tradition, especially finding in the fourth Session of the first Council of Trent, chap. 1. that the Church of Rome doth equalize Tradition with Holy Scripture, and that *Baronius* in his late written History, is not ashamed to prefer it before Scripture, saying, *Videas quanti ponderis sit ipsa Traditio, ut ex ipsa Novi Testamenti scripta omnia Authoritatem acceperint*; Consider, saith he, of what force and authority Tradition is, seeing that the New Testament is authorized by it. And it followeth, *Traditio fundamentum Scripturarum, in eoq; istas excellunt, quod ille nisi Traditione firmentur, non subsistant, hæ vero etiam sine scriptis suam obtineant firmitatem*, that is, the ground or foundation of Scripture is Tradition, and herein doth excell it, because Scripture cannot stand without Tradition, but Tradition can stand without Scripture. Looking upon the Opinion of Ancient Fathers touching this point, I found that *Basil the Great*, an *Ancient Greek Author*, writeth to this effect: *It is necessary and con-*

1 Vol.
Annal.

An. 53.

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sonant to Reason, that every man learn that which is needful out of Scripture, both for the fulness of Godliness, and lest they be inured to humane Tradition. Where, out of this one mans Opinion, a man may sufficiently gather, that Tradition in the Primitive Church was of small Reputation, but rather suspected as an Invention to subvert true Religion; for when as the Church of Rome began to vary from the Doctrine of the Primitive Church, and to bring in these Points of Purgatory, Prayer for the Dead, Auricular Confession, Pardons, Plenary Indulgences, Praying to Saints, Hallowing of Beads, Medals, Crosses, *Agnus Deis*, and such like Fooleries, which are meer humane subtil Inventions, arising from the avarice and ambition of the Clergy, which by these means glean the common People, and pick their Pockets, under pretended Piety, whilst they make them pay so much for every Pardon, so much for Masses that are said or sung for the Dead, give this or that to the Church for to have an Annual or Anniversary Mass for themselves and their Friends, and incite men to buy hallowed Medals, Crosses, *Agnus Deis*, and such like, perswading them, that laying such hallowed things upon an Altar where Mass is said or sung, they shall deliver a Soul out of Purgatory;

ry; Having no warrant of Scripture for any such thing, but only their Tradition, depriving indeed the Laity of the use of Scripture; yea, and from reading of any Books whatsoever that do not agree with their Doctrine and Discipline, impose upon them the Yoke of Tradition; and by this means keep them not only in blindness of Conscience, but also in slavish Obedience, it being, as they teach, *Anathema* for any man to contradict or reject whatsoever the Church shall impose or injoin under the Title of Tradition, it being indeed the chiefest and strongest Pillar they have to support their Positions; insomuch that *Andradus* speaking of Tradition, saith, *Quam Traditionum Authoritatem si* Orthodox. explicat. lib. 2. *tollas, nutare jam & vacillare videbuntur*, that is, many points of the *Romish* Faith would reel, if they were not supported by Tradition. The due Consideration of this point, bred a great distaste in my Soul; and no less dislike I took of *Romish* Doctrine and Discipline, when I began to consider the great Ambition of that Church, which is so far gone from the Humility of the *Primitive* Church, that whereas in former times the Bishops of *Rome* lived in great Humility, Patience, and Poverty, attending unto that one thing which is most Necessary;

and before the time of *Constantine* the Great, and many years after, were so far from assuming any secular Authority upon them, that without the Emperours favour and assent, no man was admitted to be Bishop of *Rome*; now are so far gone from the path of Humility, that they sit upon the Pinnacle of Arrogancy, assuming more Authority by many degrees both spiritually and temporally, then ever Christ gave unto his Apostles, or unto *Peter*, whose Successors they challenge themselves to be; insomuch that as before, no man could be Bishop of *Rome* without the Consent of the Emperour, so now, no man can be Emperour but by the assent of the *Pope*, otherwise he shall be excommunicate; yea, and the *Pope* is now of that Authority, or at the least, taketh so much Authority upon him, that he maketh no scruple to depose Emperours and Kings, and to dispence with Subjects for withdrawing their Allegiance from their true and natural Princes, which are any way opposite unto the Church of *Rome*. These things are sufficiently known both by Ancient and Modern Histories, which mention both Ancient and Modern Examples to this effect.

Again, reflecting upon the bad behaviour and living of *Romish Priests*, it did breed a
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great distaste in my Conscience, to consider how *Priests*, which, as they hold, have vowed Chastity, lye wallowing in the sordid puddle of Lust. And if any man shall think or imagine that I speak out of spleen, and not of sincerity, I could refer him for proof hereof, unto the very Place, a great and populous City of theirs, wherein he is not accounted a Noble and Worthy Gentleman that is not descended from a *Priest*, either secular or religious, the most part of that City being descended from *Priests*; such is the Incontinency of that Place. And not only there; but also in all other places it is a common practice of Church-men, under the pretence of keeping spiritual Daughters, to keep damned and common Courtezans, or else make little or no scruple at all to frequent dishonest Houses; as a little before my coming away from *Macline*, a *Priest* at *Brussels* did verifie, by going in the Night-time to a dishonest House, and missing the Door, went unto a wrong House, where knocking at the Door, the good Wife came to open it, and seeing the *Priest*, told him that he was deceived, and that that House was not a House of that quality he took it to be. The *Priest* for anger drew his Knife upon the Woman, which had a Child
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in her Arms; the Woman crying out, her Husband came in, and reprehended the Priest, whereupon the Priest cut him with his Knife quite over the Belly, and hurt both the Woman and the Child. Many such Examples might be produced both of seculars, and religious Priests and Nuns.

The due consideration of these things, and of many more, of which I cannot now intend to discourse; as also the daily reading of the Scriptures and Ancient Fathers, together with the assistance of Gods Grace, restored me to sight again, which through my own Folly I had lost. And when I clearly perceived how far I had done amiss, not only by assenting unto the Church of *Rome*, but also by betaking my self unto such a course of Life as that was; I was wonderfully sorry, and much afflicted in Conscience, most willing, if Opportunity had served, to have given over all, and retired my self unto my Mother Church; only the Consideration of my Profession did somewhat daunt me, thinking that I should be accounted an *Apostata*; until it pleased the Lord to send me this Resolution, that an undiscereet Vow is better broken then kept, especially when it tendeth to the endangering of a mans Soul.

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And because some may ask of me, wherefore I did not consider these things at the first, in the time of my Probation, I must answer as I did in the beginning, That in the time of a mans *Noviceship*, he is so much imployed in learning the Ceremonies and Observations of that Order, that he hath no time vacant to look after other matters; and besides, he is not permitted to read any Books, but such as the Prior and his Master shall appoint; which commonly are Books fit only to nuzzle a man in blind Devotion, not to instruct him in Matters of Religion. Having therefore lived a long time in great Perplexity, and not finding any comfort or rest of Conscience in that Sea of Disquiet and Perturbation, I resolved with *Noe's Dove*, to return unto my Mother Church, the which by Gods good Assistance I have obtained, unto the great comfort of my Soul; and do with all my Heart imbrace all and every Article of the Church of *England*, being most ready, according to my Ability, to impend all the Power and Strength both of my Soul and Body, yea, and my dearest Blood, for the Assertion and Promotion of them, desiring and wishing no greater Blessing at Gods Hands, but that I may be found worthy and able (though in the meanest degree) to do God and my Sovereign Service in the Ministry.

F I N I S.